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was not the author of the Ecclesiastical History, which is usually ascribed to him (*ZDMG.*, XL., 559).

The lives of Mār Yazīdpānāh (pp. 394-415) and of Giwarjīs (George; pp. 395-571)—the latter by Mār Bābhī, head of the monastery on Mount Izlā, have been excerpted by Hoffmann, *Persische Märtyrer* (pp. 87-115). We are glad to have the full text before us. Many of the lacunae in the London MS. are to be found in the fuller MS. used by Bedjan.

All students will be thankful to Father Bedjan for this additional volume of Syriac texts.

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COLUMBIA UNIVERSITY,  
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### HILGENFELD'S JABALAHÄ III.\*

The continued interest which is shown in the history of Nestorianism among the Mongols, and which was started by Bedjan's publication of the life of Mār Yabhallāhā, is evinced by the short Arabic account which Dr. R. Hilgenfeld presents here. A brother of the author of this treatise—Dr. Heinrich Hilgenfeld—has already done good service in this direction by his corrections of the text of the first of Bedjan's editions (*Text-kritische Bemerkungen zu* ܡܪ ܝܒܗܠܠܗܐ ܕܡܪ ܝܙܕܢܦܢܐ. Jena, 1894).

A Nestorian controversialist of the twelfth century, Mārē bar Suleimān, wrote a theological and historical work in Arabic, with the title *Kitāb al-Mīḍal*; in the latter part of which he gave a short account of the Nestorian Patriarchs, commencing with Addai and Mārī, two of the seventy disciples of the early church, and finishing in the year 1147. Some other author seems to have continued this work down to the year 1214. In the first half of the fourteenth century this work was epitomized and continued to the end of the patriarchate of Mār Yabhallāhā (1281-1317) by 'Amr bar Mattai (Matthew). George Ebedjesu Khayyath in his *Syri Orientales* (Rome, 1870, pp. 106-7) asserts that a part of it, at least, was written by one Ṣelibhā, son of Yoḥannā of Mosoul, in the middle of the fourteenth century. Hilgenfeld seems to follow Khayyath; for he speaks of the author as "Pseudo-Amrus seu Sliva Mossulanus" (p. vii). It seems impossible to tell, at this moment, what the correct facts are. Some such book by Ṣelibhā seems to have been current in the Orient; for Badger (*The Nestorians*, I., 136) cites a passage from a MS. of this work. I have my doubts whether Ṣelibhā really wrote a *Kitāb al-Mīḍal*. Wright (*Syriac Literature*, p. 255; cf. p. 19) seems to hold the same opinion. The error may have arisen from the fact that 'Amr incorporated in his epitome the "confession of faith of Michael, bishop of Āmid and Maiyāfāriḳin [see the introduction, *BO.*, III., 557], translated into Arabic by the priest Ṣalibhā ibn Yoḥannā" (Wright, *ibid.*). It is also impossible to tell from Khayyath's words which of the codices in the Vatican Library

\* JABALAHÄ III., Catholici Nestoriani vita ex Slivae Mossulani libro, qui inscribitur 'Turris' desumpta. Edidit, apparatu critico instruxit, in Latinum sermonem vertit, adnotationibus illustravit Dr. R. Hilgenfeld. Lipsia: Otto Harrassowitz, 1896. 36 pp.: 8vo.

he ascribes to Šelibhā (see Hoffmann, *Persische Märtyrer*, pp. 6, 7). According to Hilgenfeld this is Codex XLI. If this is true, it cannot be Codex 109 as Hoffmann thought; but, rather, the "tertius codex historico-theologus" of Khayyath. Hilgenfeld speaks of Cod. Vat. Arab. 110 as containing the work of 'Amr. It would be well if these conflicting data could be straightened out. A MS. in the Berlin Royal Library (Sachau, 12) seems to contain this history of 'Amr; though in the Catalogue (Sachau, *Kurzes Verzeichniss*, p. 2) it bears the title *Asfār al-asrār*. From this MS. Christian Harder has promised to give us an edition; but, as yet, we have only a "specimen" in Latin translation (*Historiae Primatium ecclesiae Nestorianorum ab 'Amro filio Matthaei . . . specimen*, Jahresbericht über das Progymnasium zu Neumünster, 1890). This seems to be the very MS. which Siouffi consulted (see below). From two notes in Hilgenfeld's little book (pp. 30 and 35) I see that Henry Gismondi has published in Rome part of the *Kitāb al-Mīḍal*. No copy has, as yet, reached America. There seems also to be a MS. in the Cambridge University Library (Wright, *Syriac Literature*, p. 256).

The few Arabic pages here published give us a short account of the life of Mār Yabhallāhā III. A small part of this text had already been published by Assemānī (*BO.*, IV., cxxix); and an epitome of it given in Latin (*BO.*, II., 456). Siouffi had also published a translation ("Notice sur un patriarche nestorien," *Journal Asiatique*, VII. Serie, Vol. XVII., 1881, pp. 89*sq.*), which, though not always philologically correct, gave us all the information contained in the account. But the whole account is of little worth to us, now that we are in possession of the Syriac original from which it has been drawn, and which has been made accessible by the French translation of Chabot (Paris, 1895). 'Amr's work was, at best, a mere compilation; and, as is the case with the history of 'Bar Ebhrāyā, it loses its value the more we get the sources upon which the author depended. It is a pity that Dr. Hilgenfeld has wasted such good effort upon a rather unworthy object. For the text is very carefully edited from the copies made by Guidi, is well translated, and all the variants in the MSS., in Siouffi and Assemānī are religiously recorded. As a specimen of the manner in which such texts ought to be edited, the little book may well be recommended to our younger scholars; but, as there is so much important material still in our libraries of manuscripts, it is not from any unkind feeling that scholars will regret that Dr. Hilgenfeld did not choose some other subject.

The same criticism may be made of the "Adnotationes." We are not helped by quotations from books which are readily accessible, such as Chabot's edition and Duval's epitome of the life of Mār Yabhallāhā, or the lexica of Payne-Smith and Brockelmann. There are hardly more than half a dozen points in which this Arabic account differs from the Syriac (see p. 30). They might easily have formed a note in some journal. The list of bishops who were present at the inauguration of Mār Yabhallāhā (pp. 32-35) is given by Assemānī; and the names of their seats are either well known or can easily be found in Chabot, in Hoffmann's

*Persische Märtyrer*, or in the notes to Budge's translation of Thomas of Marga (see *e. g.* for Daren, p. 67; Irbel, p. 176; Ma'alléthā, p. 238; Mosoul, p. 289, etc., etc.). The note on **ܡܕܢܐ** (p. 26) is no advance on the citation from Payne-Smith. There is a note upon the same subject in Harder's *Specimen* (p. 6). In the same treatise (p. 5) there is an interesting note on **ܡܕܢܐ** (Hilgenfeld, p. 27). On the "Monastery of St. Michael," p. 29, see the quotation from Sachau's *Reise in PAOS.*, May, 1887, p. clxxxii. Badger's work on the Nestorians and Howorth's *History of the Mongols* were not accessible to Hilgenfeld (p. 23). The latter would have aided him greatly.

The excellent method which the author shows in this little work makes us hope that he will turn his attention to greater things. He shows so much promise that before long we shall certainly have something more equal to his powers.

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### THE ACCENTS OF THE OLD TESTAMENT.\*

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The accents with which the text of the Hebrew Bible has been provided by the Masoretic schools, were intended to serve a threefold purpose. In the first place, they should, similar to the accents in the Greek language, indicate the tone syllable of each word. Secondly, they should not only, as the interpunction signs in modern languages, mark the divisions of sentences and their clauses, but also indicate the relation of the single words to each other in the structure of the sentences. Finally, they should serve as a kind of musical signs having regard to the peculiar mode of cantillation which in oriental countries is used in solemn reading. This manifold purpose explains the large number and variety of the accents.

The biblical accentuation shows two different systems, one adopted exclusively for the three poetical books: Psalms, Proverbs, and Job (from the initials of their Hebrew names in reversed order usually called the books of **אֶמֶת**), the other system for the remaining part of the Hebrew Bible.

The astonishing industry which these labors of the Masoretes represent can hardly be overrated. By these accents they provided the sacred text, as it were, with a running commentary which enables the reader to see, at a glance, whether a word belongs to the one preceding or following, whether to raise or to lower the voice, where to continue and where to stop.

We have a number of more or less valuable treatises on the accentuation of the Bible, mostly written in the Hebrew language. The most noteworthy of them are those by Aaron Ben Asher and Jehuda Ibn

\* DIE ACCENTE DER HEILIGEN SCHRIFT (mit Ausschluss der Bücher **אֶמֶת**) von I. M. Japhet. Frankfurt a.-M.: I. Kaufmann, 1896. viii + 184 pp.; 8vo. M. 2.